

THE BULLS
OF
POPES CLEMENT XIV. AND PIUS VII.
FOR THE
SUPPRESSION AND RE-ESTABLISHMENT
OF
The Order of Jesuits.

Of the two following Bulls, the Latin version of that of Pius VII. is taken from an authorized copy, printed at the Government Press of Florence; the English translation, from "The Orthodox Journal, or Catholic Monthly Intelligencer," for September 1814. The translation of that of Clement XIV. is copied from "The London Chronicle" of the 18th, 19th, 20th, and 21st of September, 1773; though, from the length of the document, it was not thought advisable to add the original Latin, which has been lately received from Florence.

BULL OF POPE PIUS VII.

FOR THE

RESTORATION OF THE ORDER OF JESUITS.

SANCTISSIMI IN CHRISTO PATRIS, ET DOMINI NOSTRI DOMINI
PII DIVINA PROVIDENTIA PAPÆ SEPTIMI CONSTITUTIO QUA
SOCIETAS JESU IN STATUM PRISTINUM IN UNIVERSO ORBE
CATHOLICO RESTITUITUR. ROMÆ MDCCCXIV. APUD FRAN-
CISCUM, ET FELICEM LAZZARINI. FLORENTIÆ TYPIS RE-
GIÆ CELSITUDINIS SUPERIORIBUS ANNUENTIBUS.

PIUS EPISCOPUS SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM.

“ SOLLICITUDO omnium Ecclesiarum humilitati Nostræ, meritis
“ licet et viribus impari, Deo sic disponente concedita, Nos
“ cogit omnia illa subsidia adhibere, quæ in Nostra sunt potestate,
“ quæque a Divina Providentia Nobis misericorditer subminis-
“ trantur, ut Spiritualibus Christiani Orbis necessitatibus, quan-
“ tum quidem diversæ, multiplicesque temporum, Locorumque
“ vicissitudines ferunt, nullo Populorum, et Nationum habito
“ discrimine, opportune subveniamus.

BULL

FOR THE RE-ESTABLISHMENT OF THE JESUITS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD.

(AD PERPETUAM REI MEMORIAM.)

“ THE care of all the churches confided to our humility by the
“ Divine will, notwithstanding the lowness of our deserts and
“ abilities, makes it our duty to employ all the aids in our power,
“ and which are furnished to us by the mercy of Divine Provi-
“ dence, in order that we may be able, as far as the changes of
“ times and places will allow, to relieve the spiritual wants of the
“ Catholic world, without any distinction of people and nations.

“ Hujus Nostri Pastoralis Officii oneri satisfacere cupientes
 “ statim ac tunc in vivis agens Franciscus Kareu, et alii Sæcu-
 “ lares Presbyteri a pluribus Annis in amplissimo Russiaco Im-
 “ perio existentes, et olim addicti Societati Jesu a felicis recorda-
 “ tionis Clemente XIV. Prædecessore Nostro suppressæ, preces
 “ Nobis obtulerunt, quibus facultatem sibi fieri supplicabant, ut
 “ Auctoritate Nostra in unum Corpus coalescerent, quo facilius
 “ Juventuti Fide rudimentis erudiendæ, et bonis moribus im-
 “ buendæ ex proprii Instituti ratione operam darent, munus
 “ prædicationis obirent, Confessionibus excipiendis incumberent,
 “ et alia Sacramenta administrarent: eorum precibus eo libentius
 “ annuendum Nobis esse duximus, quod Imperator Paulus
 “ Primus tunc temporis Regnans eosdem Presbyteros impense
 “ Nobis commendavisset humanissimis Litteris suis die undecima
 “ Augusti Anni Domini Millesimi Octingentesimi ad Nos datis,
 “ quibus singularem suam erga ipsos benevolentiam significans
 “ gratum sibi fore declarabat, si Catholicorum Imperii sui bono
 “ Societas Jesu Auctoritate Nostra ibidem constitueretur.

“ Quapropter Nos attento animo perpendentes quam ingentes
 “ utilitates in amplissimas illas Regiones, Evangelicis Operariis
 “ propemodum destitutas, essent proventuræ, quantumque incre-

“ Wishing to fulfil this duty of our Apostolic Ministry, as
 “ soon as Francis Kareu (then living) and other secular Priests
 “ resident for many years in the vast empire of Russia, and who
 “ had been members of the Company of Jesus, suppressed by
 “ Clement XIV. of happy memory, had supplicated our permis-
 “ sion to unite in a body, for the purpose of being able to apply
 “ themselves more easily, in conformity with their Institution, to
 “ the instruction of youth in religion and good morals, to devote
 “ themselves to preaching, to confession, and the administration
 “ of the other sacraments, we felt it our duty more willingly to
 “ comply with their prayer, inasmuch as the then reigning
 “ Emperor Paul I. had recommended the said Priests in his
 “ gracious dispatch, dated the 11th of August, 1800, in which,
 “ after setting forth his special regard for them, he declared to us
 “ that it would be agreeable to him, to see the Company of Jesus
 “ established in his empire, under our authority: and we, on our
 “ side, considering attentively the great advantages which these
 “ vast regions might thence derive; considering how useful those

" mentum ejusmodi Ecclesiastici Viri, quorum probati mores
 " tantis laudum præconiis commendabantur, assiduo labore,
 " intenso salutis Animarum procurandæ studio, et indefessa
 " Verbi Divini prædicatione Catholicæ Religioni essent allaturi,
 " tanti tamque benefici Principis votis obsecundare rationi con-
 " sentaneum existimavimus. Nostris itaque in forma Brevis
 " Litteris datis die septima Martii Anni Domini Millesimi Octin-
 " gesimi primi prædicto Francisco Kareu, aliisque ejus Sodalibus
 " in Russiaco Imperio degentibus, aut qui aliunde illuc se
 " conferre possent, facultatem concessimus, ut in unum Corpus
 " seu Congregationem societatis Jesu conjungi, uniri que liberum
 " ipsis esset, in una vel pluribus domibus arbitrio Superioris, intra
 " fines dumtaxat Imperii Russiaci designandis; atque ejus Con-
 " gregationis Præpositum Generalem eundem Presbyterum
 " Franciscum Kareu ad Nostrum, et Sedis Apostolicæ beneplaci-
 " tum deputavimus cum facultatibus necessariis et opportunis, ut
 " Sancti Ignatii de Loyola Regulam a felicis recordationis Paulo
 " Tertio Prædecessore Nostro Apostolicis suis Constitutionibus
 " approbatam, et confirmatam retinerent et sequerentur: atque ut
 " hoc pacto Socii in uno Religioso Cœtu congregati Juventuti Re-
 " ligioni, ac bonis Artibus imbuendæ operam dare, Seminaria, et
 " Collegia regere, et probantibus ac consentientibus Locorum

" ecclesiastics, whose morals and doctrine were equally tried,
 " would be to the Catholic religion, thought fit to second the wish
 " of so great and beneficent a Prince.

" In consequence, by our Brief, dated the 7th of March, 1801,
 " we granted to the said Francis Kareu, and his Colleagues re-
 " siding in Russia, or who should repair thither from other
 " countries, power to form themselves into a body or congregation
 " of the Company of Jesus: they are at liberty to unite in one or
 " more houses to be pointed out by their Superior, provided these
 " houses are situated within the Russian Empire. We named the said
 " Francis Kareu general of the said congregation; we authorized
 " them to resume and follow the rule of St. Ignatius of Loyola,
 " approved and confirmed by the constitutions of Paul III. our
 " predecessor, of happy memory, in order that the companions,
 " in a religious union, might freely engage in the instruction
 " of youth in religion and good letters, direct seminaries and col-
 " leges, and with the consent of the Ordinary, confess, preach the

“ Ordinariis Confessiones excipere, Verbum Dei annunciare, et
 “ Sacramenta administrare libere possent; et Congregationem
 “ Societatis Jesu sub Nostra et Apostolicæ Sedis immediata
 “ tutela, et subjectione recepimus, et quæ ad illam firmandam et
 “ comuniendam, atque ab abusibus et corruptelis, quæ forte
 “ irrepissent, repurgandam visum fuisset in Domino expedire,
 “ Nobis ac Successoribus Nostris præscribenda et sancienda reser-
 “ vavimus: atque ad hunc effectum Constitutionibus Apostolicis,
 “ Statutis, consuetudinibus, privilegiis, et Indultis quomodolibet
 “ in contrarium præmissorum concessis, et confirmatis, præsertim
 “ Litteris Apostolicis memorati Clementis XIV. Prædecessoris
 “ Nostri incipientibus *Dominus, ac Redemptor Noster* expresse
 “ derogavimus in iis tantum quæ contraria essent dictis Nostris in
 “ forma Brevis Litteris, quarum initium *Catholicæ* et dumtaxat
 “ pro Russiaco Imperio elargitis.

“ Consilia, quæ pro Imperio Russiaco capienda decrevimus, ad
 “ utriusque Siciliæ Regnum non ita multo post extendenda cen-
 “ suimus ad preces Charissimi in Christo Filii Nostri Ferdinandi
 “ Regis, qui a Nobis postulavit, ut Societas Jesu eo modo, quo in
 “ præfato Imperio stabilita a Nobis fuerat, in sua quoque

“ word of God, and administer the sacraments.—By the same
 “ Brief we received the congregation of the Company of Jesus
 “ under our immediate protection and dependence, reserving to
 “ ourselves and our successors the prescription of every thing that
 “ might appear to us proper to consolidate, to defend it, and to
 “ purge it from the abuses and corruption that might be therein
 “ introduced; and for this purpose we expressly abrogated such
 “ apostolical constitutions, statutes, privileges, and indulgences
 “ granted in contradiction to these concessions, especially the
 “ apostolic letters of Clement XIV. our predecessor, which begin
 “ with the words, *Dominus ac Redemptor noster*, only in so far as
 “ they are contrary to our Brief, beginning *Catholicæ*, and which
 “ was given only for the Russian empire.

“ A short time after we had ordained the restoration of the
 “ order of Jesuits in Russia, we thought it our duty to grant the
 “ same favour to the kingdom of Sicily, on the warm request of
 “ our dear son in Jesus Christ, King Ferdinand, who begged that
 “ the Company of Jesus might be re-established in his dominions
 “ and states as it was in Russia, from a conviction that, in these

“ Ditione ac Statibus stabiliretur; quoniam luctuosissimis illis
 “ temporibus ad Juvenes Christiana pietate ac timore Domini,
 “ qui est initium Sapientiæ, informandos, Doctrinaque, et Scien-
 “ tiis instruendos præcipue in Collegiis, Scholisque publicis
 “ Clericorum Regularium Societatis Jesu opera uti in primis
 “ opportunum ubi arbitrabatur. Nos ex muneris Nostri Pastoralis
 “ debito piis tam Illustris Principis desideriis, quæ ad Majorem
 “ Dei Gloriam, Animarumque salutem unice spectabant, morem
 “ gerere exoptantes Nôstras Litteras pro Russiaco Imperio datas
 “ ad utriusque Siciliae Regnum extendimus novis in simili forma
 “ Brevis Litteris incipientibus *Per alias* expeditis die Trigesima
 “ Julii Anni Domini Millesimi Octingentesimi Quarti.

“ Pro ejusdem Societati Jesu restitutione unanimi fere totius
 “ Christiani Orbis consensu instantes, urgentesque petitiones a
 “ Venerabilibus Fratibus Archiepiscopis, et Episcopis, atque ab
 “ omnium insignium Personarum Ordine, et Cœtu quotidie ad
 “ Nos deferuntur: præsertim postquam fama ubique vulgata est
 “ uberrimorum fructuum, quos hæc Societas in memoratis Regi-
 “ onibus protulerat, quæque prolis in dies crescentis fœcunda,
 “ Dominicum Agrum latissime ornatura, et dilatatura puta-
 “ batur.

“ Dispersio ipsa Lapidum Sanctuarii ob recentes calamitates,

“ deplorable times, the Jesuits were instructors most capable of
 “ forming youth to Christian piety and the fear of God, which is
 “ the beginning of wisdom, and to instruct them in science and
 “ letters. The duty of our pastoral charge leading us to second
 “ the pious wishes of these illustrious Monarchs, and having only
 “ in view the glory of God and the salvation of souls, we, by our
 “ Brief, beginning *Per alias*, and dated the 30th of July, 1804,
 “ extended to the kingdom of the Two Sicilies the same conces-
 “ sions which we had made for the Russian empire.

“ The Catholic world demands with unanimous voice the
 “ re-establishment of the Company of Jesus. We daily receive
 “ to this effect the most pressing petitions from our venerable
 “ brethren, the Archbishops and Bishops, and the most distin-
 “ guished persons, especially since the abundant fruits which this
 “ Company has produced in the above countries have been
 “ generally known. The dispersion even of the stones of the
 “ sanctuary in those recent calamities (which it is better now to

“ et vicissitudines, quas deslere potius juvat, quam in memoriam
 “ revocare, fatiscens Disciplina Regularium Ordinum (Religionis
 “ et Ecclesiæ Catholicæ splendor, et columen) quibus nunc repa-
 “ randis cogitationes curæque Nostræ diriguntur, efflagitant, ut
 “ tam æquis et communibus Votis Assensum Nostrum præbeamus.
 “ Gravissimi enim criminis in conspectu Dei reos Nos esse crede-
 “ remus, si in tantis Reipublicæ necessitatibus ea salutaria auxilia
 “ adhibere negligeremus, quæ singulari Providentia Deus Nobis
 “ suppeditat, et si Nos in Petri Navicula assiduis turbinibus
 “ agitata, et concussa collocati expertes et validos, qui sese Nobis
 “ offerunt, Remiges ad frangendos Pelagi naufragium Nobis et
 “ exitium quovis momento minitantis fluctus respueremus.

“ Tot, ac tantis rationum momentis, tamque gravibus causis
 “ animum Nostrum moventibus id exequi tandem statuimus, quod
 “ in ipso Pontificatus Nostro exordio vehementer optabamus.
 “ Postquam igitur Divinum auxilium ferventibus precibus implo-
 “ ravimus, Suffragiis et Consiliis plurium Venerabilium Fratrum
 “ Nostrorum Sanctæ Romanæ Ecclesiæ Cardinalium auditis, ex
 “ certa scientia, deque Apostolicæ Potestatis, plenitudine ordinare
 “ et statuere decrevimus, uti revera hac nostra perpetuo valitura

“ deplore than to repeat); the annihilation of the discipline of the
 “ regular orders, (the glory and support of religion and the Catho-
 “ lic church, to the restoration of which all our thoughts and cares
 “ are at present directed,) require that we should accede to a wish
 “ so just and general.

“ We should deem ourselves guilty of a great crime towards
 “ God if, amidst these dangers of the Christian republic, we
 “ neglected the aids which the special providence of God has put
 “ at our disposal; and if, placed in the bark of Peter, tossed and
 “ assailed by continual storms, we refused to employ the vigorous
 “ and experienced rowers who volunteer their services, in order
 “ to break the waves of a sea which threatens every moment ship-
 “ wreck and death. Decided by motives so numerous and power-
 “ ful, we have resolved to do now what we could have wished to
 “ have done at the commencement of our Pontificate. After
 “ having by fervent prayers implored the Divine assistance, after
 “ having taken the advice and counsel of a great number of our
 “ venerable brothers the Cardinals of the Holy Roman church,
 “ we have decreed, with full knowledge, in virtue of the plenitude

“ Constitutione ordinamus et statuimus, ut omnes Concessioniones,
 “ et facultates a Nobis pro Russiaco Imperio, et utriusque Siciliæ
 “ Regno unice datæ, nunc extensæ intelligantur et pro extensis
 “ habeantur, sicut vere eas extendimus, ad totum Nostrum Statum
 “ Ecclesiasticum, æque ac ad omnes alios Status et Ditiones.

“ Quare concedimus et indulgemus Dilecto Filio Presbytero
 “ Thaddæo Borzozowshi moderno Præposito Generali Societatis
 “ Jesu, aliisque ab eo legitime deputatis omnes necessa-
 “ rias et opportunas facultates ad Nostrum et Sedis Apostolicæ
 “ beneplacitum, ut in cunctis præfatis Statibus, et Ditionibus
 “ omnes illos, qui Regularem Ordinem Societatis Jesu admitti
 “ et co-optari petent, admittere et co-optare libere ac licite
 “ valeant: qui in una, vel pluribus domibus, in uno, vel pluribus
 “ Collegiis, in una, vel pluribus Provinciis sub Præpositi Genera-
 “ lis pro tempore existentis obedientia conjuncti, et prout res feret,
 “ distributi, ad præscriptum Regulæ Sancti Ignatii de Loyola
 “ Apostolicis Pauli Tertii Constitutionibus approbatæ et confir-
 “ matæ suam accomodent vivendi rationem: concedimus etiam,
 “ et declaramus, quod pariter Juventuti Catholicæ Religionis
 “ rudimentis erudiendæ, ac probis moribus instituendæ operam
 “ dare, nec non seminaria et Collegia regere, et consentientibus

“ of Apostolic power, and with perpetual validity, that all the
 “ concessions and powers granted by us solely to the Russian em-
 “ pire and the kingdom of the Two Sicilies, shall henceforth
 “ extend to all our Ecclesiastical States, and also to all other
 “ States. We therefore concede and grant to our well-beloved
 “ son, Taddeo Barzozowski, at this time General of the Com-
 “ pany of Jesus, and to the other Members of that Company
 “ lawfully delegated by him, all suitable and necessary powers,
 “ in order that the said States may freely and lawfully receive all
 “ those who shall wish to be admitted into the regular order of
 “ the Company of Jesus, who, under the authority of the general
 “ *ad interim*, shall be admitted and distributed, according to
 “ opportunity, in one or more houses, one or more colleges, and
 “ one or more provinces, where they shall conform their mode of
 “ life to the rules prescribed by St. Ignatius of Loyola, approved
 “ and confirmed by the constitutions of Paul III. We declare
 “ besides, and grant power, that they may freely and lawfully
 “ apply to the education of youth in the principles of the Catholic
 “ faith, to form them to good morals, and to direct colleges and

" atque adprobantibus Ordinariis Locorum in quibus eos degerè
 " contigerit, Confessiones audire, Verbum Dei prædicare, et
 " Sacramenta administrare libere et licite valeant: omnia vero
 " Collegia, Domus, Provincias, Sociosque sic conjunctos, et quos
 " in posterum conjungi et aggregari contigerit, jam nunc sub im-
 " mediata Nostra et hujus Apostolicæ Sedis tutela, præsidio, et
 " obedientia recipimus; Nobis et Romanis Pontificibus succes-
 " soribus Nostris reservantes ac præscribere, quæ ad eandem
 " Societatem magis magisque constabiliendam et communiendam,
 " et ab abusibus, si forte (quod Deus avertat) irreperint, repur-
 " gandam, statuere ac præscribere visum fuerit expedire.

" Omnes vero et singulos Superiores, Præpositos, Rectores,
 " Socios, et Alumnos qualescumque hujus restitutæ Societatis
 " quantum in Domino possumus commone facimus, et exhorta-
 " mur, ut in omni loco ac tempore sese fideles Asseclas et imita-
 " tores tanti sui Parentis et Institutoris exhibeant, Regulam ab
 " ipso conditam et præscriptam accurate observent, et utilia
 " monita ac consilia quæ Filiis suis tradidit summo studio exequi
 " conentur.

" Denique dilectis in Christo filiis Illustribus et Nobilibus

" seminaries; we authorize them to hear confessions, to preach
 " the word of God, and to administer the sacraments in the places
 " of their residence, with the consent and approbation of the
 " Ordinary. We take under our tutelage, under our immediate
 " obedience, and that of the Holy See, all the colleges, houses,
 " provinces, and members of this Order, and all those who
 " shall join it; always reserving to ourselves and the Roman
 " Pontiff's our successors, to prescribe and direct all that we may
 " deem it our duty to prescribe and direct, to consolidate the said
 " Company more and more, to render it stronger, and to purge it
 " of abuses, should they ever creep in, which God avert. It now
 " remains for us to exhort with all our heart, and in the name of
 " the Lord, all Superiors, Provincials, Rectors, Companions, and
 " Pupils of this re-established Society, to shew themselves at all
 " times and in all places, faithful imitators of their father; that
 " they exactly observe the rule prescribed by their great founder;
 " that they obey with an always increasing zeal the useful advices
 " and salutary counsels which he has left to his children.

" In fine, we recommend strongly, in the Lord, the Company

“ Viris, Principibus, ac Dominis temporalibus, nec non Venerabilibus Fratribus Archiepiscopis et Episcopis, aliisque in quavis Dignitate constitutis sæpeditam Societatem Jesu, et singulos illius Socios plurimum in Domino commendamus, eosque exhortamur, ac rogamus non solum ne eos inquietari a quocumque permittant, ac patiantur, sed ut benigne illos, ut decet, et cum charitate suscipiant.

“ Decernentes præsentis Litteras, et in eis contenta quæcumque semper ac perpetuo firma, valida, et efficacia existere et fore, suosque plenarios, et integros effectus sorti et obtinere, et ab illis, ad quos spectat, et pro tempore quæcumque spectabit inviolabiliter observari debere, sicque, et non aliter per quoscumque Judices quavis potestate fungentes judicari et definiri pariter debere; ac irritum, et inane si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari.

“ Non obstantibus Constitutionibus et Ordinationibus Apostolicis, ac præsertim supramemoratis Litteris in forma Brevis felicis recordationis Clementis Decimiquarti incipien: *Dominus ac Redemptor Noster* sub Annulo Piscatoris expeditis die vigesima prima Julii Anni Domini millesimi septingentesimi septuagesimi tertii, quibus ad præmissorum effectum expresse

“ and all its members to our dear sons in Jesus Christ, the illustrious and noble Princes and Lords temporal, as well as to our venerable brothers the Archbishops and Bishops, and to all those who are placed in authority; we exhort, we conjure them not only not to suffer that these religious be in any way molested, but to watch that they be treated with all due kindness and charity.

“ We ordain that the present letters be inviolably observed according to their form and tenour, in all time coming; that they enjoy their full and entire effect; that they shall never be submitted to the judgment or revision of any Judge, with whatever power he may be clothed; declaring null and of no effect any encroachment on the present regulations, either knowingly or from ignorance; and this notwithstanding any apostolical constitutions and ordinances, especially the Brief of Clement XIV., of happy memory, beginning with the words *Dominus ac Redemptor noster*, issued under the seal of the Fisherman, on

“ ac speciatim intendimus derogare, cæterisque contrariis quibus-
“ cumque.

“ Volumus autem, ut earundem præsentium Litterarum Trans-
“ umptis, sive exemplis, etiam impressis, manu alicujus Notarii
“ publici subscriptis, et sigillo Personæ in Ecclesiastica Dignitate
“ constitutæ munitis eadem prorsus fides in Judicio et extra
“ adhibeatur, quæ ipsis præsentibus adhiberetur, si forent exhibitæ
“ vel ostensæ.

“ Nulli ergo omnino hominum liceat hanc paginam Nostræ
“ Ordinationis, Statuti, Extensionis, Concessionis, Indulti, Decla-
“ rationis, Facultatis, Receptionis, Reservationis, Moniti, Exhor-
“ tationis, Decreti, et Derogationis infringere vel ei ausu temerario
“ contraire; si quis autem hoc attentare præsumpserit indigna-
“ tionem Omnipotentis Dei ac Beatorum Petri et Pauli Aposto-
“ lorum ejus se noverit incursum.

“ Datum Romæ apud Sanctam Mariam Majorem Anno Incar-
“ nationis Dominicæ Millesimo Octingentesimo Quartodecimo
“ Septimo Idus Augusti Pontificatus Nostri Anno quintodecimo.

“ A. CARD. PRO-DATARIUS R. CARD. BRASCHI HONESTI.

VISA

“ De Curia D. Testa

“ Loco ✠ Plumbi

“ F. Lavizzarius.

“ *Registrata in Secretaria Brevium.*”

“ the 22d of July, 1773, which we expressly abrogate, as far as
“ contrary to the present order.

“ It is also our will that the same credit be paid to copies,
“ whether in manuscript or printed, of our present Brief, as to the
“ original itself, provided they have the signature of some notary
“ public, and the seal of some ecclesiastical dignitary; that no
“ one be permitted to infringe, or by any audacious temerity to
“ oppose, any part of this ordinance; and that should any one
“ take upon him to attempt it, let him know that he will thereby
“ incur the indignation of Almighty God, and of the holy Apostles
“ Peter and Paul.

“ Given at Rome, at Sancta Maria Major, on the 7th of
“ August, in the year of our Lord, 1814, and the 15th of our
“ Pontificate.

(Signed)

“ Cardinal PRODATAIRE,
“ Cardinal BRASCHI.”

A
TRANSLATION
OF
THE BULL
FOR THE EFFECTUAL

SUPPRESSION OF THE ORDER OF THE JESUITS.

“ CLEMENT XIV. Pope, &c.

“ Jesus Christ our Saviour and Redeemer was foretold by the prophets as the Prince of Peace : the angels proclaimed him under the same title to the shepherds at his first appearance upon earth ; he afterwards made himself known repeatedly as the sovereign pacificator ; and he recommended peace to his disciples before his ascension to heaven.

“ Having reconciled all things to God his father, having pacified by his blood and by his cross every thing which is contained in heaven and in earth, he recommended to his apostles the ministry of reconciliation, and bestowed on them the gift of tongues, that they might publish it ; that they might become ministers and envoys of Christ, who is not the God of discord, but of peace and love ; that they might announce this peace to all the earth, and direct their efforts to this chief point, that all men being regenerated in Christ, might preserve the unity of the spirit in the bond of peace ; might consider themselves as one body and one soul, as called to one and the same hope, to one and the same vocation, at which, according to St. Gregory, we never can arrive, unless we run in concert with our brethren. This same word of reconciliation, this same ministry, is recommended to Us by God in a particular manner. Ever since we were raised (without any personal merit) to the chair of St. Peter, we have called these duties to mind day and night, we

“ have had them without ceasing before our eyes ; they are
“ deeply engraven on our hearts, and we labour to the utmost of
“ our power to satisfy and fulfil them. To this effect we
“ implore without ceasing the protection and the aid of God,
“ that he would inspire us and all his flock with counsels of
“ peace, and open to us the road which leads to it. We know,
“ besides, that we are established by the Divine Providence over
“ kingdoms and nations, in order to pluck up, destroy, disperse,
“ dissipate, plant, or nourish, as may best conduce to the right
“ cultivation of the vineyard of Sabaoth, and to the preservation
“ of the edifice of the Christian religion, of which Christ is the
“ chief corner-stone. In consequence hereof we have ever thought,
“ and been constantly of opinion, that as it is our duty carefully to
“ plant and nourish whatever may conduce in any manner to the
“ repose and tranquillity of the Christian republic, so the bond of
“ mutual charity requires that we be equally ready and disposed
“ to pluck up and destroy even the things which are most agree-
“ able to us, and of which we cannot deprive ourselves without
“ the highest regret and the most pungent sorrow.

“ It is beyond a doubt, that among the things which contribute
“ to the good and happiness of the Christian republic, the religi-
“ ous orders hold as it were the first place. It was for this reason
“ that the apostolic see, which owes its lustre and support to these
“ orders, has not only approved, but endowed them with many
“ exemptions, privileges, and faculties, in order that they might be
“ so much the more excited to the cultivation of piety and religion:
“ to the direction of the manners of the people, both by their
“ instructions and their examples ; to the preservation and confir-
“ mation of the unity of the faith among the believers. But if at
“ any time any of these religious orders did not cause these abund-
“ ant fruits to prosper among the Christian people, did not pro-
“ duce those advantages which were hoped for at their institution ;
“ if at any time they seemed disposed rather to trouble than
“ maintain the public tranquillity ; the same apostolic see, which
“ had availed itself of its own authority to establish these orders,
“ did not hesitate to reform them by new laws, to recall them to
“ their primitive institution, or even totally to abolish them where
“ it has seemed necessary. Upon motives like these, Innocent III.
“ our predecessor, having considered that the too great multipli-
“ city of regular orders served only to bring confusion into the
“ church of God, did, in the fourth Council of Lateran, forbid all

persons to invent any new religious institution ; and counsel all those who were called to the monastic life to embrace one of the orders already established. He determined, also, that whoever was disposed to found any new religious house, should submit it to some of the rules or institutions already approved. From hence it results that no one has a right to found any new order, without the special permission of the Roman Pontiff, and that with very good reason ; the rather, as the end of new institutions being the attainment of a greater degree of perfection, it is proper that the Apostolic See should previously and carefully examine the rules of conduct proposed to be laid down, lest great inconveniences, and even scandals, should be introduced into the church of God, under the specious appearance of a greater good.

Notwithstanding the wisdom of these dispositions of Innocent III., in after times excess of importunity wrung from the Holy See the approbation of divers regular orders ; nay, such was the arrogant temerity of many individuals, that an infinite number of orders, especially mendicants, started up without any permission at all. To remedy this abuse, Gregory X., likewise our predecessor, renewed the constitution of Innocent III. in the General Council at Lyons, and forbid every one, under the most severe penalties, to invent thereafter any new orders, or to wear the habit of them. And as to the new institutions and mendicant orders, established after the Council of Lateran, and not then approved by the Holy See, he abolished them all ; and with regard to those which had then been confirmed by the Apostolic See, he ordained, that those who had already taken the vows might, if they saw good, remain in them, on condition that they received no new members, that they acquired no new houses, lands, or possessions whatever, and that they did not alienate the possessions they then had, without the express permission of the Apostolic See. And further, he reserved to the said See the disposition of all the goods and possessions, to be carried to the subsidies destined for the Holy Land, or for the poor, or for other pious uses, and that through the channel of the ordinary of the place, or of such other person as the Holy See should appoint. He prohibited, likewise, the members of the said orders to preach, confess, or even inter any other dead, except those of their own order. He declared, however, that the orders and preachers called '*Fratres Minores,*' should be exempted from this constitution,

“ inasmuch as the evident advantage the Catholic church
 “ reaped from them entitled them to an entire approbation. He
 “ ordained, likewise, that the order of the Hermits of St. August-
 “ tine, and that of the Carmelites, should remain on their ancient
 “ footing, inasmuch as their institution was prior to the Council
 “ of Lateran. And finally, he permitted the individuals of the
 “ orders, comprised in the said constitution, full liberty of trans-
 “ porting themselves and their effects into any other order already
 “ approved; provided only that no whole order or convent
 “ should pass with all their effects into any one other order,
 “ without a previous and express permission of the Holy See.

“ The other Roman Pontiffs, our predecessors, followed the
 “ same steps, as circumstances required. Among others, Cle-
 “ ment V. by a letter *sub plumbo*, expedited the 3d of May in the
 “ year 1312, induced thereto by the general discredit into which
 “ the order of Templars was fallen, did entirely suppress and
 “ abolish the said order, though it had been legally approved,
 “ and though, on account of the services it had rendered to the
 “ Christian republic, the Holy See had heretofore bestowed on it
 “ many and important privileges, faculties, and exemptions; and
 “ though the General Council of Vienna, to whom the examina-
 “ tion of this affair had been committed, had not thought proper
 “ to pronounce a formal and definitive sentence.

“ St. Pius V., likewise our predecessor, whose eminent virtues
 “ are honoured by the church, suppressed and entirely abolished
 “ the order called ‘The Humble Brothers,’ though it was anterior
 “ to the Council of Lateran, and had been approved by Inno-
 “ cent III. Honorius III. Gregory IX. and Nicholas III. pontiffs
 “ of blessed memory, and our predecessors; his reasons for which
 “ were, that the disobedience of this order to the apostolic decrees,
 “ their quarrels among themselves and with strangers, left no
 “ room to hope from them any example of virtue; and that,
 “ besides, some individuals of this order had made an infamous
 “ attempt on the life of St. Charles Boromæus, a cardinal of the
 “ holy church, and apostolic visitor of the said order.

“ The Pope Urban VIII. our predecessor, of blessed memory,
 “ did in the same manner, by a Brief dated the 6th of February,
 “ abolish and for ever suppress the congregation of ‘*Fratres Con-
 “ ventuales reformati*,’ though this order had been approved by
 “ Pope Sixtus V., who had distinguished it by particular benefac-
 “ tions and favours. Urban VIII. suppressed it, because the
 “ church of God did no longer receive any spiritual advantages

“ from it; and because violent disputes had arisen between this
 “ order and those of the ‘*Fratres Conventuales non reformati*.’
 “ He ordained that the houses, convents, and goods, moveable and
 “ immoveable, belonging to their congregation, should be assigned
 “ over to the ‘*Fratres Minores Conventuales*’ of St. Francis,
 “ except only the house at Naples, and that of St. Anthony of
 “ Padua, called ‘*de Urbe*.’ This last he incorporated, and
 “ applied to the apostolic chamber, leaving the disposition of it to
 “ his successors. Lastly, he permitted the brothers of the said
 “ congregation to pass into the houses of the Capuchins, or into
 “ those of the brothers called ‘*de observantiâ*.’

“ This same Urban VIII. by another letter in the form of a
 “ Brief, dated the 2d of December 1643, suppressed for ever,
 “ extinguished, and abolished the regular order of the Saints
 “ Ambrose and Barnaby, *ad nemus*, submitting the regulars of the
 “ said order to the jurisdiction and government of the Ordinary,
 “ permitting the individuals thereof to pass into other regular
 “ orders approved by the Holy See. Innocent X. confirmed this
 “ abolition afterwards by his letter *sub plumbo* of the 1st of April
 “ 1645. He farther secularized all the benefices, monasteries,
 “ and houses of the said order, which were heretofore regular.
 “ The same Innocent X., our predecessor, having been informed of
 “ the great disorders which had arisen among the regulars of the
 “ order of the pious schools of *the mother of God*; and notwith-
 “ standing the said order had been solemnly approved by Gregory
 “ XV., did, after a mature examination, and by his brief, dated
 “ March 16, 1645, reduce the said order to a simple congrega-
 “ tion, dispensing with all obligation to make any vow, in imita-
 “ tion of the institution of the congregation of secular priests of
 “ the Oratory, in the church of St. Mary, at Valicella de Urbe, or,
 “ as it is commonly called, of St. Philip of Neræa; he granted
 “ the said regulars the permission of passing into any other order,
 “ forbid the farther admission of novices; and the administration
 “ of the vows to the novices already received. And, lastly, he
 “ transferred to the ordinaries all the superiority and jurisdiction
 “ which had heretofore been vested in the minister general, the
 “ visitors, and superiors. And these dispositions had their full
 “ effect for some years; till at last the Holy See, convinced of the
 “ utility of this institution, recalled it to its first form, re-ordained
 “ the ancient solemn vows, and reinstated it as a fixed regular
 “ order.

“ By another Brief of the 29th of October 1650, this same
“ Innocent X. totally suppressed the order of St. Basilicus of the
“ Armenians; and that on the same account of dissensions and
“ troubles arisen therein, he invested the Ordinaries with full
“ power and authority over the members of the orders thus sup-
“ pressed, commanding them to take the dress of the secular
“ clergy, and assigning them annuities out of the revenues of the
“ suppressed convents, granting withal the permission to enter
“ into such other orders as they should see fit.

“ The same Innocent X. having considered that no spiritual
“ advantages could be derived from the regular congregation of
“ the Priests of the good Jesus, did, by another brief of the 22d of
“ June 1651, abolish the same for ever. He submitted the said
“ regulars to the jurisdiction of their Ordinary, assigned them a
“ convenient portion of the revenues of the congregation, permit-
“ ting them to enter into any other approved order, and reserving
“ to himself the disposition of the goods of the said congregation,
“ to be applied, as he should see fit, to works of piety.

“ Lastly, Clement IX., our predecessor, of blessed memory,
“ having considered that the three regular orders of the regular
“ canons of Saint Gregory in Alga, of the Jeromites of Fiesole,
“ and of the Jesuits instituted by St. Colombanus, were of no
“ further use to the Christian world, and that no hopes remained
“ of rendering them hereafter useful, resolved to abolish them, and
“ did actually do so, by his Brief, bearing date the 6th of Decem-
“ ber, 1668. With regard to their goods and revenues, which
“ were very considerable, at the request of the republic of Venice,
“ he assigned them for the carrying on the war of Candia against
“ the Turks.

“ Our predecessors, in taking and executing these resolutions,
“ have very wisely preferred this method to all others; they
“ regarded it as the only one calculated to calm the agitation of
“ men’s minds, and to stifle the spirit of party and dissension.
“ They, therefore, avoided the slow and fallible method of pro-
“ ceeding in ordinary contestations before the courts of justice,
“ contenting themselves to follow the laws of prudence, and rely-
“ ing wholly on that plenitude of power which they possessed in
“ so eminent a degree as vicars of Christ upon earth, and as
“ sovereign moderators of the Christian republic; they executed
“ all these changes without giving the regular orders, which they
“ proposed to suppress, the faculty of producing any arguments in

“ their defence, or of clearing themselves from the heavy accusa-
 “ tions brought against them, or of opposing the powerful mo-
 “ tives by which the holy Pontiffs were induced to take such
 “ resolutions.

“ We therefore having these and other such examples before
 “ our eyes, examples of great weight and high authority, animated
 “ besides with a lively desire of walking with a safe conscience,
 “ and a firm step, in the deliberations of which we shall speak
 “ hereafter, have omitted no care, no pains, in order to arrive at a
 “ thorough knowledge of the origin, the progress, and the actual
 “ state of that regular order, commonly called The Company of
 “ Jesus. In the course of these investigations, we have seen that
 “ the holy founder of this order did institute it for the salvation of
 “ souls, the conversion of heretics and infidels, and, in short, for
 “ the greater advancement of piety and religion. And in order to
 “ attain more surely and happily so laudable a design, he conse-
 “ crated himself rigorously to God, by an absolute vow of
 “ evangelical poverty, with which to bind the society in general,
 “ and each individual in particular, except only the colleges, in
 “ which polite literature, and other branches of knowledge, were
 “ to be taught, and which were allowed to possess property, but
 “ so that no part of their revenues could ever be applied to the use
 “ of the said society in general. It was under these and other holy
 “ restrictions, that the Company of Jesus was approved by the Pope
 “ Paul III., our predecessor, of blessed memory, by his letter *sub*
 “ *plumbo*, dated October 29, 1540. He granted them, besides, the
 “ power of forming laws and statutes, to secure the advantages,
 “ stability, and good order of the society, on a more solid footing.
 “ And though Paul III. did at first restrain this company to the
 “ number of sixty; yet, by his letter of the 27th of March, he
 “ gave the superiors of the said company power to admit as many
 “ members as they pleased. Afterwards the same Pontiff by his
 “ brief, dated May 15, 1549, favoured the said company with
 “ many and extensive privileges: among others, he willed and
 “ ordered, that the *indult*, which he had already accorded to the
 “ preceding generals, should be extended to all such as the
 “ generals should think worthy of it. This *indult* has hitherto
 “ been restrained to the power of admitting only twenty priests, as
 “ spiritual coadjutors, to whom were to be granted all the same
 “ privileges, and the same authority, as to the professed com-
 “ panions of the order. Farther, he exempted and withdrew the
 “ said order, its companions, persons, and possessions whatever,

“ from all dominion and jurisdiction of all ordinaries whatever,
 “ taking them under the immediate protection of himself and the
 “ holy see.

“ The munificence and liberality of other Pontiffs, our pre-
 “ decessors, towards this society, have not been less remarkable.
 “ It is well known that Julius III. [1550], Paul IV. [1560], Pius
 “ IV. and V. [1566], Gregory XIII. [1572], Sixtus V. [1585],
 “ Gregory XIV. [1590], Clement VIII. [1592], Paul V. [1605],
 “ Leo XI. [1605], Gregory XV. [1621], Urban VIII. [1623],
 “ and other Roman Pontiffs, of blessed memory, have either con-
 “ firmed the privileges already granted to the society, or have
 “ explained and augmented them.

“ Notwithstanding so many and so great favours, it appears,
 “ from the apostolical constitutions, that almost at the very
 “ moment of its institution there arose in the bosom of this society
 “ divers seeds of discord and dissension, not only among the com-
 “ panions themselves, but with other regular orders, the secular
 “ clergy, the academies, the universities, the public schools, and,
 “ lastly, even with the princes of the states in which the society
 “ was received.

“ These dissensions and disputes arose sometimes concerning
 “ the nature of their vows, the time of admission to them, the
 “ power of expulsion, the right of admission to holy orders with-
 “ out a sufficient title, and without having taken the solemn vows,
 “ contrary to the tenor of the decrees of the council of Trent, and
 “ of Pius V. our predecessor. Sometimes concerning the absolute
 “ authority assumed by the general of the said order, and on mat-
 “ ters relating to the good government and discipline of the order.
 “ Sometimes concerning different points of doctrine, concerning
 “ their schools, or such of their exemptions and privileges as the
 “ ordinaries, and other civil or ecclesiastical officers, declared to be
 “ contrary to their rights and jurisdiction. In short, accusations
 “ of the greatest nature, and very detrimental to the peace and
 “ tranquillity of the Christian republic, have been continually
 “ received against the said order. Hence the origin of that infinity
 “ of appeals and protests against this society, which so many
 “ sovereigns have laid at the foot of the throne of our predecessors,
 “ Paul IV., Pius V., and Sixtus V.

“ Among the princes who have thus appealed, is Philip II.
 “ King of Spain, of glorious memory, who laid before Sixtus V.
 “ not only the reasons of complaint, which he had, but also those
 “ alleged by the inquisitors of his kingdom against the excessive

“ privileges of the society, and the form of their government. He
“ desired likewise that the Pope should be acquainted with the
“ heads of accusation laid against the society, and confirmed by
“ some of its own members, remarkable for their learning and
“ piety, and demanded that the society should undergo an apostolic
“ visitation. Sixtus V. convinced that these demands and
“ solicitations of Philip were just and well founded, did, without
“ hesitation, comply therewith; and, in consequence, named a
“ bishop of distinguished prudence, virtue and learning, to be
“ apostolic visitor, and at the same time deputed a congregation
“ of cardinals to examine this matter.

“ But this Pontiff having been carried off by a premature death,
“ this wise undertaking remained without effect. Gregory XIV.
“ being raised to the supreme apostolic chair, approved, in its ut-
“ most extent, the institution of the society, by his letter *sub plumbo*,
“ dated the 28th of July, 1591. He confirmed all the privileges
“ which had been granted by any of his predecessors to the
“ society, and particularly the power of expelling and dismissing
“ any of its members, without any previous form of process, infor-
“ mation, act, or delay; upon the sole view of the truth of the
“ fact, and the nature of the crime, from a sufficient motive, and
“ a due regard of persons and circumstances. He ordained, and
“ that under pain of excommunication, that all proceedings
“ against the society should be quashed, and that no person
“ whatever should presume, directly or indirectly, to attack the
“ institution, constitutions, or decrees of the said society, or
“ attempt in any manner whatever to make any changes therein.
“ To each and every of the members only of the said society, he
“ permitted to expose and propose, either by themselves or by the
“ legates and nuncios of the holy see, to himself only, or the
“ Popes his successors, whatever they should think proper to be
“ added, modified, or changed in their institution.

“ Who would have thought that even these dispositions should
“ prove ineffectual towards appeasing the cries and appeals against
“ the society? On the contrary, very violent disputes arose on
“ all sides, concerning the doctrine of the society, which many
“ represented as contrary to the orthodox faith, and to sound
“ morals. The dissensions among themselves, and with others,
“ grew every day more animated; the accusations against the
“ society were multiplied without number, and especially with
“ regard to that insatiable avidity of temporal possessions, with
“ which it was reproached. Hence the rise not only of those

“ well-known troubles which brought so much care and solicitude
 “ upon the holy see, but also of the resolutions which certain
 “ sovereigns took against the said order.

“ It resulted, that instead of obtaining from Paul V. of blessed
 “ memory, a fresh confirmation of its institute and privileges, the
 “ society was reduced to ask of him, that he would condescend to
 “ ratify and confirm by his authority, certain decrees formed in
 “ the fifth general congregation of the company, and transcribed
 “ word for word in the brief of the said Pope, bearing date
 “ Sept. 4, 1606. In these decrees it is plainly acknowledged
 “ that the dissensions and internal revolts of the said companions,
 “ together with the demands and appeals of strangers, had obliged
 “ the said companions assembled in congregation to enact the
 “ following statute, namely:—

“ The Divine Providence having raised up our society for the
 “ propagation of the faith, and the gaining of souls, the said
 “ society can, by the rules of its own institute, which are its
 “ spiritual arms, arrive happily, under the standard of the cross,
 “ at the end which it has proposed for the good of the church, and
 “ the edification of our neighbours. But the said society, would
 “ prevent the effect of these precious goods, and expose them to
 “ the most imminent dangers, if it concerned itself with temporal
 “ matters, and which relate to political affairs, and the adminis-
 “ tration of government: in consequence whereof it has been
 “ wisely ordained by our superiors, and ancients, that, confining
 “ ourselves to combat for the glory of God, we should not con-
 “ cern ourselves with matters foreign to our profession: but
 “ whereas in these times of difficulty and danger it has happened
 “ through the fault perhaps of certain individuals, through ambi-
 “ tion and intemperate zeal, that our institute has been ill-spoken
 “ of in divers places, and before divers sovereigns, whose affection
 “ and good-will the Father Ignatius, of holy memory, thought we
 “ should preserve for the good of the service of God: and whereas
 “ a good reputation is indispensably necessary to make the vine-
 “ yard of Christ bring forth fruits; in consequence hereof our
 “ congregation has resolved that we should abstain from all
 “ appearance of evil, and remedy, as far as in our power, the
 “ evils arisen from false suspicions. To this end, and by the
 “ authority of the present decree of the said congregation, it is
 “ severely and strictly forbidden to all the members of the
 “ society, to interfere in any manner whatever in public affairs,
 “ even though they be thereto invited; or to deviate from the

“ institute, through entreaty, persuasion, or any other motive
“ whatever. The congregation recommends to the fathers-
“ coadjutors, that they do propose and determine, with all dili-
“ gence and speed, such farther means as they may think necessary,
“ of remedying this abuse.”—

“ We have seen, in the grief of our hearts, that neither these
“ remedies, nor an infinity of others since employed, have pro-
“ duced their due effect, or silenced the accusations and com-
“ plaints against the said society. Our other predecessors, Urban
“ VII. Clement IX, X, XI, and XII, Alexander VII. and VIII.
“ Innocent X, XI, XII, and XIII. and Benedict XIV.
“ employed without effect all their efforts to the same purpose.
“ In vain did they endeavour, by salutary constitutions, to restore
“ peace to the church; as well with respect to secular affairs
“ with which the company ought not to have interfered, as with
“ regard to the missions; which gave rise to great disputes and
“ oppositions on the part of the company with the ordinaries,
“ with other religious orders, about the holy places, and com-
“ munities of all sorts in Europe, Africa, and America, to the
“ great loss of souls, and great scandal of the people; as likewise
“ concerning the meaning and -practice of certain idolatrous
“ ceremonies adopted in certain places in contempt of those
“ justly approved by the Catholic church; and, farther, concern-
“ ing the use and explication of certain maxims, which the holy
“ see has, with reason, proscribed as scandalous, and manifestly
“ contrary to good morals; and lastly, concerning other matters
“ of great importance and prime necessity towards preserving the
“ integrity and purity of the doctrines of the gospel, from which
“ maxims have resulted very great inconveniences and great
“ detriment, both in our days and in past ages; such as the
“ revolts and intestine troubles in some of the Catholic states,
“ persecutions against the church in some countries of Asia and
“ Europe, not to mention the vexation and grating solicitude
“ which these melancholy affairs brought on our predecessors,
“ principally upon Innocent XI. of blessed memory, who found
“ himself reduced to the necessity of forbidding the company to
“ receive any more novices; and afterwards upon Innocent XIII.
“ who was obliged to threaten the company with the same
“ punishment; and lastly, upon Benedict XIV. who took the
“ resolution of ordaining a general visitation of all the
“ houses and colleges of the company in the kingdom of our

“ dearly beloved son in Jesus Christ, the most faithful King of
 “ Portugal.

“ The late apostolic letter of Clement XIII. of blessed memory,
 “ our immediate predecessor, by which the institute of the com-
 “ pany of Jesus was again approved and recommended, was far
 “ from bringing any comfort to the holy see, or any advantage to
 “ the Christian republic. Indeed this letter was rather extorted
 “ than granted, to use the expression of Gregory X. in the above
 “ named general council of Lyons.

“ After so many storms, troubles, and divisions, every good
 “ man looked forward with impatience to the happy day which
 “ was to restore peace and tranquillity; but under the reign of
 “ this same Clement XIII. the times became more difficult and
 “ tempestuous; complaints and quarrels were multiplied on every
 “ side; in some places dangerous seditions arose, tumults, dis-
 “ cords, dissensions, scandals, which weakening or entirely break-
 “ ing the bonds of Christian charity, excited the faithful to all the
 “ rage of party, hatreds, and enmities. Desolation and danger
 “ grew to such a height, that the very sovereigns, whose piety and
 “ liberality towards the company were so well known as to be
 “ looked upon as hereditary in their families, we mean our dearly
 “ beloved sons in Christ the Kings of France, Spain, Portugal,
 “ and Sicily, found themselves reduced to the necessity of expel-
 “ ling and driving from their states, kingdoms, and provinces, these
 “ very companions of Jesus; persuaded that there remained no
 “ other remedy to so great evils; and that this step was necessary
 “ in order to prevent the Christians from rising one against
 “ another, and from massacring each other in the very bosom of
 “ our common mother the holy church. The said our dear sons
 “ in Jesus Christ having since considered that even this remedy
 “ would not be sufficient towards reconciling the whole Christian
 “ world, unless the said society was absolutely abolished and
 “ suppressed, made known their demands and wills in this matter
 “ to our said predecessor Clement XIII. They united their com-
 “ mon prayers and authority to obtain that this last method
 “ might be put in practice, as the only one capable of assuring
 “ the constant repose of their subjects, and the good of the
 “ Catholic church in general. But the unexpected death of the
 “ aforesaid Pontiff rendered this project abortive.

“ As soon as by the divine mercy and providence we were
 “ raised to the chair of St. Peter, the same prayers, demands, and

“ wishes, were laid before us; and strengthened by the pressing
“ solicitations of many bishops and other persons of distinguished
“ rank, learning, and piety. But that we might choose the wisest
“ course, in an affair of so much importance, we determined not
“ to be precipitate, but to take due time not only to examine
“ attentively, weigh carefully, and wisely debate, but also by
“ unceasing prayers to ask of the Father of lights his particular
“ assistance under these circumstances; exhorting at the same
“ time the faithful to co-operate with us by their prayers and good
“ works in obtaining this needful succour.

“ And first of all we proposed to examine upon what grounds
“ rested the common opinion, that the institute of the clerks of the
“ company of Jesus had been approved and confirmed in an
“ especial manner by the council of Trent. And we found, that
“ in the said council nothing more was done with regard to the
“ said society, only to except it from the general decree, which
“ ordained, that in the other regular orders, those who had
“ finished their noviciate, and were judged worthy of being
“ admitted to the profession, should be admitted thereto; and that
“ such as were not found worthy, should be sent back from the
“ monastery. The same council declared, that it meant not to
“ make any change or innovation in the government of the clerks
“ of the company of Jesus, that they might not be hindered from
“ being useful to God and his church, according to the intent of
“ the pious institute approved by the holy see.

“ Actuated by so many and important considerations, and, as
“ we hope, aided by the presence and inspiration of the Holy
“ Spirit, compelled besides by the necessity of our ministry, which
“ strictly obliges us to conciliate, maintain, and confirm the
“ peace and tranquillity of the Christian republic, and remove
“ every obstacle which may tend to trouble it: having farther
“ considered that the said company of Jesus can no longer pro-
“ duce those abundant fruits and those great advantages with a
“ view to which it was instituted, approved by so many of our
“ predecessors, and endowed with so many and extensive privi-
“ leges; that on the contrary it was very difficult, not to say
“ impossible, that the church could recover a firm and durable
“ peace so long as the said society subsisted; in consequence
“ hereof, and determined by the particular reasons we have here
“ alleged, and forced by other motives, which prudence, and the
“ good government of the church have dictated, the knowledge of
“ which we reserve to ourselves; conforming ourselves to the

“ examples of our predecessors, and particularly to that of
“ Gregory X. in the general council of Lyons; the rather as, in
“ the present case, we are determining upon the fate of a society
“ classed among the mendicant orders, both by its institute, and
“ by its privileges.—After a mature deliberation, we do, out of
“ our certain knowledge, and the fulness of our apostolical power,
“ **SUPPRESS AND ABOLISH THE SAID COMPANY:** we deprive it of
“ all activity whatever, of its houses, schools, colleges, hospitals,
“ lands, and in short every other place whatever belonging to the
“ said company in any manner whatsoever, in whatever kingdom
“ or province they be situated; we abrogate and annul its
“ statutes, rules, customs, decrees, and constitutions, even though
“ confirmed by oath, and approved by the holy see, or otherwise:
“ in like manner we annul all and every its privileges, indults,
“ general or particular, the tenor whereof is, and is taken to be,
“ as fully and as amply expressed in the present brief, as if the
“ same were inserted word for word: in whatever clauses, form or
“ decree, or under whatever sanction their privileges may have
“ been conceived. We declare all, and all kind of authority, the
“ general, the provincials, the visitors, and other superiors of the
“ said society, to be for ever annulled and extinguished; of what
“ nature soever the said authority may be, as well in things
“ spiritual as temporal. We do likewise order that the said
“ jurisdiction and authority be transferred to the respective
“ ordinaries, fully and in the same manner as the said generals,
“ &c. exercised it, according to the form, places, and circum-
“ stances, with respect to the persons, and under the conditions
“ hereafter determined. Forbidding, as we do hereby forbid, the
“ reception of any person to the said society, the noviciate or
“ habit thereof. And with regard to those who have already been
“ admitted, our will is, that they be not received to make pro-
“ fession of the simple solemn absolute vows under pain of
“ nullity, and such other penalties as we shall ordain. Farther
“ we do will, command, and ordain, that those who are now
“ performing their noviciate, be speedily, immediately, and
“ actually sent back to their own homes: we do further forbid,
“ that those who have made profession of the first simple vows,
“ but who are not yet admitted to either of the holy orders, be
“ admitted thereto under any pretext or title whatever: whether
“ on account of the profession they have already made in the
“ said society, or by virtue of any privileges the said society has
“ obtained, contrary to the tenor of the decrees of the council of
“ Trent.

“ And whereas all our endeavours are directed to the great end
“ of procuring the good of the church, and the tranquillity of
“ nations; and it being at the same time our intention to provide
“ all necessary aid, consolation, and assistance to the individuals
“ or companions of the said society, every one of which in his
“ individual capacity we love in the Lord with a truly paternal
“ affection; and to the end that they, being delivered on their
“ part from the persecutions, dissensions, and troubles with which
“ they have for a long time been agitated, may be able to labour
“ with more success in the vineyard of the Lord, and contribute
“ to the salvation of souls: therefore, and for these motives, we do
“ decree and determine, that such of the companions as have yet
“ made professions only of the first vows, and are not yet pro-
“ moted to holy orders, being absolved, as in fact they are
“ absolved from the first simple vows, do without fail, quit the
“ houses and colleges of the said society, and be at full liberty to
“ choose such course of life as each shall judge most comfortable
“ to his vocation, strength, and conscience, and that within a
“ space of time to be prescribed by the ordinary of the diocese;
“ which time shall be sufficient for each to provide himself some
“ employment or benefice, or at least some patron who will
“ receive him into his house, always provided that the term thus
“ allowed do not exceed the space of one year, to be counted from
“ the day of the date hereof. And this the rather, as, according
“ to the privileges of the said company, those who have only
“ taken these first vows, may be expelled the order upon motives
“ left entirely to the prudence of the superiors, as circumstances
“ require, and without any previous form of process. As to such
“ of the companions as are already promoted to holy orders, we
“ grant them permission to quit the houses and colleges of the
“ company, and to enter into any other regular order, already
“ approved by the holy see. In which case and supposing they
“ have already possessed the first vows, they are to perform the
“ accustomed noviciate in the order into which they are to enter,
“ according to the prescription of the council of Trent; but if
“ they have taken all the vows, then they shall perform only a
“ noviciate of six months, we graciously dispensing with the rest.
“ Or otherwise we do permit them to live at large, as secular
“ priests and clerks, always under a perfect and absolute obedi-
“ ence to the jurisdiction of the ordinary of the diocese, where
“ they shall establish themselves. We do likewise ordain, that to
“ such as shall embrace this last expedient, a convenient stipend

“ be paid out of the revenues of the house or college where
“ they resided; regard being paid, in assigning the same, to the
“ expenses to which the said house shall be exposed, as well as
“ to the revenues it enjoyed. With regard to those who have
“ made the last vows, and are promoted to holy orders, and who
“ either through fear of not being able to subsist for want of a
“ pension, or from the smallness thereof, or because they know
“ not where to fix themselves, or on account of age, infirmities, or
“ other grave and lawful reasons, do not choose to quit the said
“ colleges or houses, they shall be permitted to dwell therein,
“ provided always that they exercise no ministry whatsoever in
“ the said houses or colleges, and be entirely subject to the
“ ordinary of the diocese; that they make no acquisitions what-
“ ever, according to the decree of the council of Lyons, that they
“ do not alienate the houses, possessions, or funds, which they
“ actually possess. It shall be lawful to unite in one or more
“ houses, the number of individuals that remain; nor shall others
“ be substituted in the room of those who may die; so that the
“ houses, which become vacant, may be converted to such pious
“ uses as the circumstances of time and place shall require, in
“ conformity to the holy canons, and the intention of the founders,
“ so as may best promote the divine worship, the salvation of
“ souls, and the public good. And to this end a member of the
“ regular clergy, recommendable for his prudence and sound
“ morals, shall be chosen to preside over and govern the said
“ houses; so that the name of the company shall be, and is, for
“ ever extinguished and suppressed.

“ In like manner we declare, that in this general suppression of
“ the company shall be comprehended the individuals thereof
“ in all the provinces from whence they have already been expel-
“ led; and to this effect our will is, that the said individuals, even
“ though they have been promoted to holy orders, be *ipso facto*
“ reduced to the state of secular priests and clerks, and remain in
“ absolute subjection to the ordinary of the diocese, supposing
“ always that they are not entered into any other regular order.

“ If among the subjects heretofore of the company of Jesus, but
“ who shall become secular priests or clerks, the ordinaries shall
“ find any qualified by their virtues, learning, and purity of morals,
“ they may as they see fit, grant or refuse them the power of con-
“ fessing and preaching; but none of them shall exercise the said
“ holy function without a permission in writing; nor shall the
“ bishops or ordinaries grant such permission to such of the

“ society, who shall remain in the colleges or houses heretofore
 “ belonging to the society, to whom we expressly and for ever
 “ prohibit the administration of the sacrament of penance, and the
 “ function of preaching; as Gregory X. did prohibit it in the
 “ council already cited. And we leave it to the consciences of
 “ the bishops to see that this last article be strictly observed;
 “ exhorting them to have before their eyes the severe account
 “ which they must render to God of the flock committed to their
 “ charge; and the tremendous judgment, with which the great
 “ Judge of the living and the dead doth threaten those who are in-
 “ vested with so high a character.

“ Farther we will, that if any of those who have heretofore
 “ professed the institute of the company shall be desirous of
 “ dedicating themselves to the instruction of youth in any college
 “ or school, care be taken that they have no part in the govern-
 “ ment or direction of the same, and that the liberty of teaching
 “ be granted to such only whose labours promise a happy issue,
 “ and who shall shew themselves averse to all spirit of dispute,
 “ and untainted with any doctrines, which may occasion or stir
 “ up frivolous and dangerous quarrels. In a word, the faculty of
 “ teaching youth shall neither be granted nor preserved but to
 “ those who seem inclined to maintain peace in the schools, and
 “ tranquillity in the world.

“ Our intention and pleasure is, that the dispositions which we
 “ have thus made known for the suppression of this society, shall
 “ be extended to the members thereof employed in missions,
 “ reserving to ourselves the right of fixing upon such methods as
 “ to us shall appear most sure and convenient for the conversion
 “ of infidels, and the conciliation of controverted points.

“ All and singular the privileges and statutes of the said company
 “ being thus annulled and entirely abrogated, we declare, that as
 “ soon as the individuals thereof shall have quitted their houses
 “ and colleges, and taken the habit of secular clerks, they shall
 “ be qualified to obtain, in conformity to the decrees of the holy
 “ canons and apostolic constitutions, cures, benefices without
 “ cure, offices, charges, dignities, and all employments whatever,
 “ which they could not obtain so long as they were members of
 “ the said society, according to the will of Gregory XIII. of
 “ blessed memory, expressed in his bull, bearing date Sept. 10,
 “ 1548, which brief begins with these words, ‘*Satis superque,*’ &c.
 “ Likewise we grant them the power, which they had not before,
 “ of receiving alms for the celebration of the mass, and the full

“ enjoyment of all the graces and favours from which they were
 “ heretofore precluded, as regular clerks of the company of Jesus.

“ We likewise abrogate all the prerogatives which had been
 “ granted them by their general and other superiors, in virtue of
 “ the privileges obtained from the sovereign Pontiffs, and by which
 “ they were permitted to read heretical and impious books pro-
 “ scribed by the holy see; likewise the power they enjoyed of not
 “ observing the stated fasts, and of eating flesh on fast days; like-
 “ wise the faculty of reciting the prayers called the canonical
 “ hours, and all other like privileges, our firm intention being,
 “ that they do conform themselves in all things to the manner of
 “ living of the secular priests, and to the general rules of the
 “ church.

“ Farther, we do ordain, that after the publication of this our
 “ letter, no person do presume to suspend the execution thereof,
 “ under colour, title, or pretence of any action, appeal, relief,
 “ explanation of doubts which may arise, or any other pretext
 “ whatever, foreseen or not foreseen. Our will and meaning is,
 “ that the suppression and destruction of the said society, and of
 “ all its parts, shall have an immediate and instantaneous effect,
 “ in the manner here above set forth: and that under pain of the
 “ greater excommunication, to be immediately incurred by who-
 “ soever shall presume to create the least impediment, or obstacle,
 “ or delay, in the execution of this our will: the said excommu-
 “ nication not to be taken off but by ourselves, or our successors,
 “ the Roman Pontiffs.

“ Farther, we ordain and command, by virtue of the holy obe-
 “ dience, to all and every ecclesiastical person, regular and secular,
 “ of whatever rank, dignity, and condition, and especially those
 “ who have been heretofore of the said company, that no one of
 “ them do carry their audacity so far as to impugn, combat, or
 “ even write or speak about the said suppression, or the reasons
 “ and motives of it, or about the institute of the company, its form
 “ of government, or other circumstance thereto relating, without
 “ an express permission from the Roman Pontiff, and that under
 “ the same pain of excommunication.

“ We forbid all and every one to offend any person whatever on
 “ account of the said suppression, and especially those who have
 “ been members of the said society, or to make use of any injuri-
 “ ous, malevolent, reproachful, or contemptuous language towards
 “ them, whether verbally or by writing.

“ We exhort all the Christian princes to exert all that force,

“ authority, and power which God has given them for the defence
 “ of the holy Roman church, so that in consequence of the respect
 “ and veneration which they owe to the apostolic see, things may
 “ be so ordered, that these our letters have their full effect, and
 “ that they attentively heeding all the articles therein contained,
 “ do publish such ordonnances and regulations, as may prevent
 “ all excesses, disputes, and dissensions among the faithful,
 “ whilst they carry this our will into execution.

“ Finally, we exhort all Christians, and entreat them by the
 “ bowels of our Saviour Jesus Christ, to remember that we have
 “ all one Master, who is in heaven, one Saviour, who has pur-
 “ chased us by his blood; that we have all been again born in the
 “ water of baptism, through the word of eternal life; that we have
 “ all been declared sons of God, and co-heirs with Jesus Christ;
 “ all fed with the same bread of the Catholic doctrine, and of the
 “ divine word; that we are all one body in Jesus Christ, of which
 “ we are members; consequently it is absolutely necessary, that
 “ united by the common bond of charity, they should live in
 “ peace with all men, and consider it as their first duty to love
 “ one another, remembering that he who loveth his neighbour
 “ fulfilleth the law; avoiding studiously all occasion of scandal,
 “ enmity, division, and such like evils, which were invented and
 “ promoted by the ancient enemy of mankind, in order to disturb
 “ the church of God, and prevent the eternal happiness of the
 “ faithful, under the false title of schools, opinions, and even of
 “ the perfection of Christianity. On the contrary, every one
 “ should exert his utmost endeavours to acquire that true and
 “ sincere wisdom of which St. James speaks in his canonical
 “ epistle, ch. iii. v. 13.

“ Farther, our will and pleasure is, that though the superiors
 “ and other members of the society, and others interested therein,
 “ have not consented to this disposition, have not been cited, or
 “ heard, still it shall not at any time be allowed them to make any
 “ observations on our present letter, to attack or invalidate it, to
 “ demand a farther examination of it, to appeal from it, to make
 “ it a matter of dispute, to reduce it to the terms of law, to pro-
 “ ceed against it by the means of *restitutionis ad integrum*, to open
 “ their mouth against it, to reduce it *ad viam et terminos juris*; or,
 “ in short, to impugn it by any way whatever, of right or fact,
 “ favour or justice: and even though these means may be granted
 “ them, and though they should have obtained them, still they
 “ may not make use of them in court, or out of court; nor shall

“ they plead any flaw, subreption, obreption, nullity, or invalidity,
 “ in this letter, or any other plea, how great, unforeseen, or sub-
 • “ stantial it may be, nor the neglect of any form in the above pro-
 “ ceedings, or in any part thereof, nor the neglect of any point
 “ founded on any law or custom, and comprised in the body of
 “ laws, nor even the plea of *enormis enormissimæ et totalis læsionis*,
 “ nor, in short, any pretext or motive, however just, reasonable, or
 “ privileged, not even though the omission of such form or point
 “ should be of such a nature as, without the same being expressly
 “ guarded against, would render every other act invalid. For all
 “ this, notwithstanding, our will and pleasure is, that these our
 “ letters should for ever and to all eternity be valid, permanent,
 “ and efficacious, have and obtain their full force and effect, and
 “ be inviolably observed by all and every to whom they do or
 “ may concern now or hereafter, in any manner whatever.

“ In like manner, and not otherwise, we ordain, that all the
 “ matters here above specified, and every of them, shall be carried
 “ into execution by the ordinary judge and delegate, whether by
 “ the auditor, cardinal, legate *à latere*, nuncio, or any other person
 “ who has or ought to have authority or jurisdiction in any matter
 “ or suits, taking from all and every of them all power of inter-
 “ preting these our letters. And this to be executed, notwith-
 “ standing all constitutions, privileges, apostolic commands, &c.
 “ &c. &c. And though to render the abolition of these privileges
 “ legal they should have been cited word for word, and not com-
 “ prised only in general clauses, yet for this time, and of our
 “ special motion, we do derogate from this usage and custom,
 “ declaring, that all the tenor of the said privileges is, and is to be
 “ supposed, as fully expressed and abrogated as if they were
 “ cited word for word, and as if the usual form had been observed.

“ Lastly, our will and pleasure is, that to all copies of the
 “ present brief, signed by a notary public, and sealed by some
 “ dignitary of the church, the same force and credit shall be
 “ given as to this original.

“ Given at Rome, at St. Mary the Greater, under
 “ the seal of the Fisherman, the 21st day of
 “ July, 1773, in the fifth year of our Pontificate.”